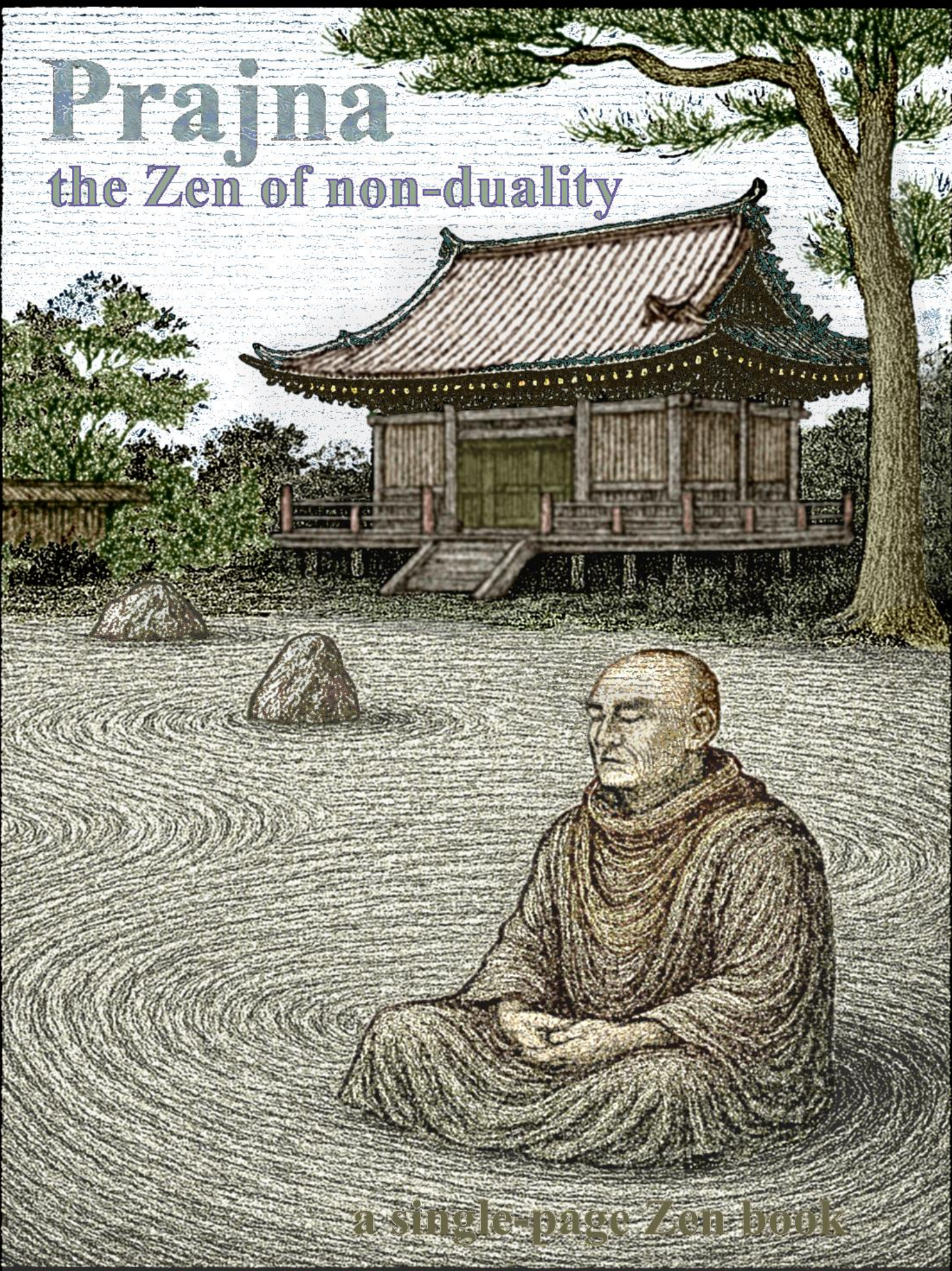


Prajna

the Zen of non-duality



a single-page Zen book

or **Sixth Patriarch Huineng** proclaiming that “Taking hold of **Non-Duality is the Aim of Zen**”. And how Johnson tells us “**Prajna**” (inexplainable **Non-Duality**) is the whole point of **Buddha’s Flower Sermon**. That was the surprising foundational moment of **Zen** - when **Buddha unexpectedly** just held up a **flower** wordlessly, and simply smiled in present **percipient silence**.
The bodhisattvas had expected his normal lecture.

Then she **explained** how **Sanskrit** handles this **opaque concept of non-duality**; which **Lao-tse** also explains as impossible for any set of words to address correctly. The idea itself has no handles at all.

Sanskrit uses **three ancient words** for this. All three are still **common** in modern **English**. The first is pronounced as **jna**, or **gna**, or **kno**, and is the ancient name for truth or **know-ledge**. Italians say **gnosi**. Also from that root come our words **co-gno-tive**, **a-gno-stic**, and **i-gno-ramus**.

Jna-na is the word for ordinary knowledge. And **Sanskrit** also defines **two opposite contraposing** types of **knowledge or truth**. The first is digital: **disjunctive scientific truth** - perceiving all reality as **divided**, leftbrain-style, into **separate** objects. **Sanskrit** shows this by attaching our ancient word **vi** (meaning to rive or to divide). So **vi-jna-na** is the dualistic **Leftbrain truth**. It comes from understanding how all things are separate, independent, and **di-vi-ded** from each **other**. *di-vi-de*
two = di = du-ality

The **Proto-IndoEuropean** word **pro**, **fore**, **pre**, or **pra** has very elevated connotations: **fore-most**, **pri-ority**, **pro-minent**, **pri-me**, **pro-fessional**, etc. And when **Sanskrit** connects **pra** to the word **jna** we get **Prajna** – **Sanskrit’s** premium, primordial kind of **non-di-vi-ded**, **holistic**, **truth** or knowledge.

Prajna is the diametric opposite of the divisory truth **Vijnana**. The purpose of most **Zen koans** is to **transmit Prajna** - the holistic **non-transmittable** experience of knowing unity. **Buddha repeats** the words **Prajna** and **Vijnana** dozens of times each in **Lankavatara Sutra** (the primary text of **Zen**).

Buddha preached to demon-king Ravana in Sri-Lanka

Sanskrit also names the fundamental aspect of non-duality as: **Pratityasamutpada** - the fact that all reality is just **transitive dependent passages** of **one single** universal **evolving waveform**. Somewhat similarly, physicists explain a fundamental **quantum oneness** as “**entanglement**”. John Clauser got a Nobel Prize for proving that the universe is **entangled**; one single infinitely-**entangled** waveform; though it’s not natural to **comprehend how time and space** can be so different from how we usually perceive it.

Roger Sperry got a 1981 **Nobel Prize** for showing how **we each** actually have two independent self-functioning brains. **Leftbrain** is where **logic**, linearity, language, and **dualistic** digital thinking reside. But the complementary **overshadowed holistic Rightbrain** has skills, prejudices, and cogitations of **wholeness** and **non-duality**. **Vijnana** and **Prajna**; **Sanskrit** is precisely mirroring our **bicameral brain architecture**.

Acquisition of language by **Homo erectus** gave **Leftbrain** such enormous adaptive powers that it **overwhelmed**, and has kept **Rightbrain’s** non-dualistic perspective on back burners ever since. People Nowadays learn language, and then go seeking for teachers to help them **quiet leftbrain and experience Prajna**, the rightbrain’s tacit holistic non-duality. Nevertheless Johnson’s argument is a definitive disquisition of the juxtapositive fungibility which interrupts and rehabilitates **dualities** and incomplete epistemographies remaining after the **embellishments required** of

by defining what non-duality isn’t